cane broke at the bottom, and poor Solomon fell over, all fours in the air, and was killed in his fall. His death was the signal of liberty for the genii and demons, who spread throughout the world, precisely in that month which was later called the "black month."

3. "Talilt tarer'ert," that is, the "yellow month," (corresponding to Rabia I, or Mouloud, the month of the Prophet's birth), so called, it is said, because it is lighted, صفوّر by the birth of the Prophet. /45/

4. "Aouhim oua izzaren," that is, "the first Aouhim," (corresponding to Rabia II). Aouhim means "fawn of a gazelle." This is also the name of a star.

5. "Aouhim oua ilkamen," that is, "the next Aouhim," (corresponding to Jumada I).

6. "Sarat" (corresponding to Jumada II). The Tuareg have been unable to give me any explanation of this name.

7. "Tin tineslimine," that is, "the month of the marabouts," (corresponding to Rajab). In the time of the Kharijite doctrine, the Ramadan was put back to the month Rajab, and it is known that the Tuareg espoused this doctrine (1).

1. See Essai sur l'Histoire de l'Islamisme /Essay on the History of Islamism/ by Dozy.

8. "Amezzehel," that is "he who runs," (from the root "zehel," to run), thus named because it has only 29 days and it precedes the arrival of Ramadan. It corresponds to Shaban.

9. "Azzoum," that is, "the fast" (corresponding to the month of Ramadan), a name taken from the Arabic word الصّوم "essoum," the fast.

10. "Tessessi," that is, "act of drinking" or "libations," because one may drink after the fast. It corresponds to Shawwal, the month in which the feast called "Aïd Ser'ir" takes place.

When they want to stretch out at the foot of the tree called "el yatil" in Arabic and "tadjart" ⊕ⵜ+ in Tamashek (a kind of acacia), which is inhabited by jinn, they must first wound it with a stone, and stones are always to be found at the foot of these trees. One can also see the wounds made in the bark. 776 824 789

The "teborak" (Balanites aegyptica) is also a haunted tree. If one wants to rest under its shade, it is first necessary to break seven of the tree's thorns.

There are also "kel esouf" in the place where an animal has had its throat cut. 776

Mount Oudane is haunted, as are many others. [823]

These superstitions are probably survivals of their old religion, before their conversion to Islamism. Like them, "The Arabs of the pre-Islamic period worshipped jinn, or genii. The deserts and mountains where one sometimes gets lost for entire weeks are full of beings of this kind.... They can do much harm and much good.... They live in rocks, trees, or statues. Each tribe, or sometimes a group of tribes, had its special jinni; its rock, its tree, its own image, before which an appointed family carried out priestly duties" (1). 174 771 776

1. Essai sur l'Histoire de l'Islamisme, by R. Dozy, pages 5 and 6.

The Tuareg have many other superstitions. Thus nobles would never kill a "uran" (varanus), which in Tamashek is called "ar'ata" •+⁝ , and a fortiori would not eat it. Sidi ag Keradji and Azioueł ag Ser'ada told me that the uran is the maternal uncle of the Tuareg, and Sidi told me the following legend: "Seven nobles had killed a camel belonging to Sidna Nouh (Hoah). Among them there was a noble Tuareg. To punish them God changed them, one into an uran, another into a jackal, a third into a chameleon, etc. /61/ The uran was the noble Tuareg. The camel that was killed is now in the sky: it is the Great Bear. The Polar Star, 'Bel Hadi', is its head." 565 825 773 784 [821]

There are also lucky or unlucky days. The lucky days, 777
those which are recommended for starting on a journey, are [484]
Friday after prayer, Saturday morning, and Monday. /63/
For the lucky day of the month one first counts 2 from the
index finger and, coming back to the index finger, 7, 12,
17, 22, 27.

The unlucky days are Sunday and Wednesday.

The Tuareg also believe in the evil eye, "tahott." 754

An eclipse is the sun's raid on the moon, and vice versa. 821

Finally, there is a very curious custom of which Duveyrier 769
has spoken, which is that of consulting old graves. Usually 787
it is the women who go to consult them. They dress well
and must avoid having on themselves anything of iron or steel,
even a needle. They lie down near the grave, and the
"zabbar" (ogre) inhabiting the grave appears to them in the
form of a giant with eyes as large as a camel's, and gives
them the answers they want. They are consulted especially
in order to get news of absent ones, people gone on a raid
or in a caravan, from whom there has been no news.

Chapter IX

Stock Raising. Flocks

Camels, sheep, and goats constitute the chief resource 233
of the Tuareg, as of all nomads. Camels especially are the
object of all their care, since these give them the greatest
service. They rely greatly on camels, ewes, and goats be- [234]
cause of the milk, of which they drink a great deal, and melted
butter, "oudi," which they make.

They use all the hides: those of camels for sandals, 237
containers for butter, watering troughs, etc.; those of sheep 281
or goats for waterskins and the manufacture of tents, leather
clothes, etc. /64/

132 /20 cont./ year as in /21/ 1943: 108.5 millimeters of rainfall; when, on the contrary, atmospheric conditions prevent the Sudanese tornadoes and the Atlantic winds from approaching the Ahaggar, there is a dry year as in 1945: 28 millimeters of rainfall, or as in 1949: 9 millimeters.

In view of the insufficient number of meteorological stations and of the enormous distances which separate them, it is impossible to follow the evolution of the cloud systems or to predict periodic rains.

At Tamanrasset the winds are fairly regular; in the morning the prevailing winds range from east to northeast, and in the evening from west-southwest to west-northwest.

In winter the prevailing winds bringing rain are mostly from the northwest, coming from Moroccan depressions.

In summer the rains come with southwest winds, probably originating in Sudanese cyclones.

Sandstorms are not seen, but there are rare dust storms, particularly in March.

132 In calm weather, or even during violent winds, whirlwinds
● 821 occur. There have been different theories advanced to account for them, but for the time being the question is still open. The Tuareg have their opinion as to the cause of the whirlwinds; they are manifestations of genii, the Tuareg say. Here, moreover, is a story proving them right:

One sunny afternoon a Tuareg woman (others have told me that it was a Negress) was gathering wood in the ravine of Itharentidjarnin when a violent whirlwind materialized about 100 meters away. The dust began to revolve, describing an almost perfect circle, then mounted vertically, turning faster and faster. When the dust column had reached a great height, the whirlwind began to move. It started slowly, hesitating about which direction to take. Finally, it moved southward, spinning, rolling from side to side, and whistling cheerfully. The woman, entranced by this spectacle, showed her delight by loudly crying, "You-you." The whirlwind approached her, tossed her some gold, and thanked her for being merry, for, the whirlwind said, "One of us is being married."

132 /22/ The elders of the camp, to whom the woman related
821 this adventure, said it was really the first time that the Kel es Souf had ever been agreeable.

Some time later the same woman, at the same place, saw a similar whirlwind. Hoping to be rewarded again by the genii, she saluted the whirlwind with gay "you-you" cries as it passed. She had cause to rue this; she was seized, swept from the ground, whirled to an unbelievable height, then abruptly let go to crash on the ground. As she fell, the Kel es Souf told her: "We are in the funeral procession of one of our kind; this is your punishment for mocking us." The woman was found with all her limbs broken. She told her story and died.

132 The climate of Tamanrasset, which at first seems agreeable because of the mild temperature, is enervating in the long run; this is agreed to by everyone who has lived there a certain length of time. Intellectual work is very tiring. Father de Foucauld tried to settle down at the top of the Asekrem, but found he couldn't work there as hard as he could elsewhere. The extreme nervousness that seizes men, and particularly women, after a long stay is also noticeable. What causes these troubles? Doubtless they are due to the combined effects of the altitude and the extreme dryness of the air. Some ascribe them to magnetic effects, and others blame radiations. (1) In point

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1. I once made a curious observation: two years ago I was collecting different rocks, which I tested with a Geiger counter. I marked on each rock the number of "clicks" per minute. One morning I wanted to test my samples. All my rocks were more radioactive by 25 "clicks." By chance, I was